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round Winnipeg and made it impossible for the soldiers to get on to the land. After a while I discovered that he had been identifying us with the Grain Exchange."

This bears out the evidence which is accumulating every day that the people of Manitoba do not yet know the association, that generally speaking they have no conception of its aims and principles and activities. It is "up to" the organization to introduce itself or throw up the sponge. The second letter was from one of our older and more experienced workers, and discussing the possibilities of extension and increase of membership, he writes as follows:—

"I also think the most successful way to get members is for the local president, secretary and directors to divide the district and make a personal canvass of every person, man, woman, girl and boy. If they will do that we will double our membership before the end of the year."

"If they will do that"—there's the rub. But an increasing number of our local officers are recognizing and taking up the responsibility. In this connection it should be noted that the constitution required this service. Directors are required to "consult together as to the work to be undertaken and to plan what may be done to deepen and extend the influence of the association." It is also required that "the board shall compile a list of all parties living in the area represented by the local association and shall allocate to each director responsibility for a certain section of the list in respect to canvassing for membership." Will our local boards do it?

Do You Measure Up?

The Grain Growers' movement is not one of rigid or arbitrary standardization. Rigid standardization is usually over-standardization. Yet standards are useful for comparison and stimulation and clearness of thought. The following have been given as a series of very practical tests for rural citizenship in our western Canadian life. They are easy of application and not very difficult of attainment.

1. He should be a member of the association and a worker in the movement. This because every truly progressive movement will appeal to him.

2. He should be a reader of The Guide. He simply cannot do without it. And because he reads The Guide he will be a reader of other progressive papers and of the best among the books of the time.

3. He should, if possible, be a stockholder in the farmers' company. That will give him personal touch with the western co-operative movement as nothing else could.

4. He should be free of partizanship in politics. Here Progress, Justice and a Square Deal will be his watchwords, and to them he will be loyal whatever party may be in the ascendant.

5. He should have a high ideal of what the rural home may be and be constantly pursuing that ideal in his own home.

6. He should be a loyal supporter of the church in its campaign for moral and social reform and in its inculcation of personal devotion to the service of God and man.

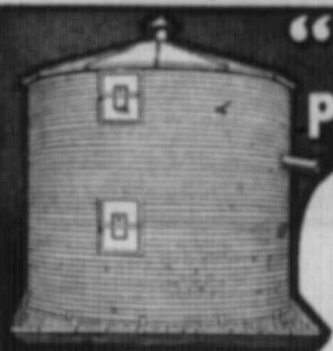
7. He should be practically interested in the local school, determined that so far as he can assist it, it shall lay broad and deep the foundations for worthy and intelligent personal life.

Bits of Bread

I think I see, as it were, above the hill-tops of time, the glimmerings of the dawn of a better and nobler day for the country and for the people.—John Bright.

Fornooth, brothers, fellowship is heaven, and lack of fellowship is hell; fellowship is life and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them.—John Ball.

Vast numbers of our young people enter life work with no preparation for a vocation, without any instruction in matters of sex, without any real training for personal efficiency.—Ward Edwards.



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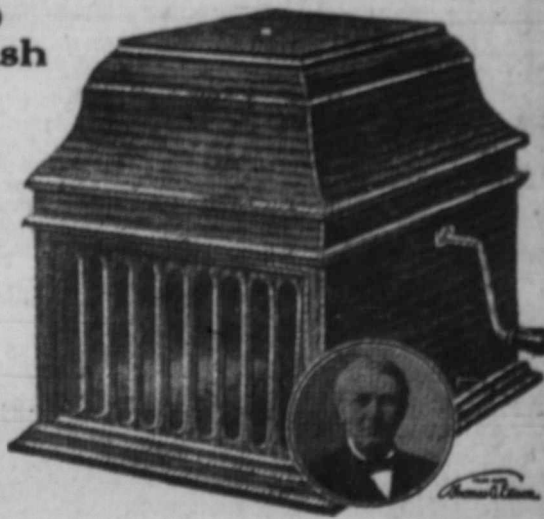
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